

# THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, MAY 8, 1902.

VOL. IV, NO. 26.

## Mississippi Baptist History.

Dr. Z. T. Leavell is hard at work on above named book. He cannot do the work without the co-operation of the brethren. We write these words to urge those to whom he will write, to send to him promptly what he requests, if you can. He does not ask for any material until he is ready to work it, and just as soon as he is through with your minutes, records, etc., he will return them. He does not want these to lay by indefinitely for reference, but simply to consult for a few days. Brethren, respond and respond promptly. You will perform a service for the denomination.

Ballast is one thing that every sea-going vessel must have. Sometimes goods on which freight is paid will answer this purpose. But, if there are no heavy goods in the cargo that can be stowed away in the hold at the bottom of the ship, then some heavy freight must be secured, even if it must be hauled for nothing. And, if no heavy freight can be had, then stone or some other heavy material must be bought and carried without money pay. The ship must have ballast whether it costs money or brings money. Frequently New Orleans merchants get large quantities of nails, salt and other heavy articles from New York without paying freight, because vessels must have ballast, and they would rather haul some merchants freight free than to buy stone for ballast.

Men are like ships; they must have ballast, in order to sure success. Judgment is to human life what ballast is to the ship. A top heavy ship might make a voyage with perfect safety to all; but, if it did, it would only be because there were no obstacles. Some men almost devoid of reason or judgment are regarded successes in life. But where one of this kind is a success, ninety-nine are failures. Accidental successes are good, but too far between and altogether too uncertain.

Steam is an essential thing to a steamboat, but sometimes ballast is in much greater demand than steam. Energy and hustle are essential to a successful career, but times do come when the most profitable thing to do is to sit still and bring the judgment to bear on the situation. This is true in any relation of life. Let us apply it to the public speaker and writer. These need steam, but they also need ballast. There are many things said, which were better unsaid; many things written, which were better unwritten.

It is no infrequent thing for a writer for our papers to go off half-cocked, and hit where he did not aim, doing more harm than good. An article bordering on disputed or doubtful ground ought never to

be sent to an editor until it has been written a week, nor until it has been read over carefully several times. In writing an article there is frequently a powerful amount of steam on, and little or no ballast. As a precaution against sudden, fierce gales vessels are always provided with a safe ballast. As preparation for emergencies, let us get wisdom—mental and moral ballast.

Here is a problem which we offer for some wise man's solution. A man of ability and integrity attracts the public attention by these strong and commanding qualities. By and by, when some one is required for a high position of responsibility and honor, the public says, "Why, here is the very man we need; his character and training have admirably fitted him for this emergency; he has manifestly come to the Kingdom for such an hour as this."

So they make him mayor, governor, president. Immediately our admirable man, having tasted the sweets of power, desires to retain it. In this desire there may be nothing wrong. But immediately also he begins to listen to the siren voice of the old politicians, with whom he has now found a place. They tell him: "It was all well enough to trust in the people to get your first seat among the thrones of power; but if you wish to remain here you must trust us and follow us, and never mind the people." He takes this advice; he distrusts the people, who have trusted him; he disappoints them; he abandons them; he becomes a spoilsman, a machine politician, a boss, a seeker for loaves and fishes, the owner of henchmen. Then he wonders that the bloom has gone from his character, and that the plain people no longer admire him and confide in him. He gets the reputation of being insincere, crafty, selfish; and he deserves his reputation, and they say, "Can we ever trust any man again?" But they do. In their eagerness and generosity they repeat their confidence, and they suffer a repetition of their disappointment. And so the procession of ingenuous aspirants and disingenuous politicians moves on. Will some one explain the riddle?—Examiner.

This was the preacher's theme. He preached a very thoughtful sermon, and it begat thoughtfulness in others. His text was: "Then began Peter to curse and to swear." He suggested that

Peter had been a fisherman by trade, associated with fellow-fishermen on the lake and in the town. Like many fishermen of his day, and of ours, he had acquired the habits of profanity and falsehood (telling fish stories). And now, though he had

been learning new habits under his new Teacher, in this moment of great excitement and provocation and weakness, he forgot himself; his old nature asserted itself again, and his old habits revealed to everybody what he once had been. It was a humiliating revelation, and cost Peter bitter grief and tears; but it was a turning point in his career. He never forgot his sin, and he never forgot the divine love and forgiveness that sealed his penitence. Yes, there are bad habits, and they leave ugly scars. Beware of them! Never form them when you are young, and you will never have occasion to regret them when you are old. And there are also good habits. Form them and fasten them while you can. They may save you, even when your faith fails you and evil associates are likely to overcome your resolution. In the hour of temptation the tones of a mother's voice come back to you, and you are with her again as in the old days before she passed away. She trained you in habits of prayer, of reverence, of love for that which is pure and good and true; and now these habits assert themselves, and in their strength you break the snare of the destroyer. The power of habit! Who can overestimate it, who can resist it? Make your habits your allies, and not your antagonists; so shall their strength re-enforce you, and not weaken you, when most you need help and deliverance.—Examiner.

Some time ago fifteen saloons in Vicksburg pleaded guilty in circuit court to violations of Dram-shop Act. **Awake!** The judge did not sentence them. Under section 1586, code 1890, they have forfeited their license, and are liable to \$1,500.00 each (total \$22,500.00) under section 1590. The board of supervisors have the manifest right and it is their imperative duty to declare their license void, and the sheriff and revenue agent should enforce the fines.

Will they do so? Many cognizant of the facts are waiting with much interest the outcome. The liquor element in Hinds county, and especially in Jackson, are putting forth concerted action for the rehabilitation of the saloon in said county, upon the claims that prohibition engenders lawlessness, while the open saloon is honest and law-abiding. If all the saloons in the land were as honest as these fifteen, or better put, were cornered as these were, they would with one loud acclaim, cry "guilty! guilty! we are lawless excrescences on society."

Whiskey is essentially lawless, agnostic, anarchical. Let every man in Hinds county who loves home, wife, children, purity and prosperity, steel his heart against the sugar-coated talk of the open saloon advocate. He is consciously doing wrong, or he is the unconscious tool of the whisky demon.



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\$2.00 Per Annum in Advance.

PUBLISHED EVERY THURSDAY

—BY THE—  
MISSISSIPPI BAPTIST PUBLISHING COMPANY,

—AT—  
Jackson, Mississippi.

J. BAILEY, EDITOR AND MANAGER.

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## Church Comity.

The independence of the churches is a basal principle in New Testament church polity. It cannot be set aside or treated with indifference without unwarranted interference with the teaching of the Book on the subject of church government. Each church, being composed of redeemed men and women, is adjudged of God capable of self-government. Being washed in the blood of the Lamb from sin, and sustained and nourished by the life of the risen, reigning Lord, such organization is good enough, and, being dominated by the Holy Spirit, is wise enough, to administer and adjudicate its own affairs. No tribunal of appeal is necessary or even allowable. A church of Jesus Christ is a pure democracy, and hence the minority must submit to the judgment of the majority.

No man nor any set of men has any right to "lord it over God's heritage." The only ecclesiastical authority on the earth is lodged in the individual church. Councils, associations and conventions possess great power through their advice and influence, and in many cases, no doubt, are no mean factors in helping churches to decisions in their internal matters. But after all these bodies have passed judgment the most insignificant church in the remotest backwoods will act on its own judgment of the merits or demerits of any given case, and in the exercise of its own sovereignty may reject the united counsel of all other bodies. The independence of the churches, the right and duty of individual liberty and franchise and universal obligation, are some of the glories of Baptist churches.

But it is not difficult to see that the God-given authority and broad, soul liberty, may be, by fallible men, from various causes, infinitely abused. Paul foresaw this danger, and dropped a note of warning and exhortation to the Galatian brethren. Neither can the blindest fail to see the importance to the cause at large of a broad-gauged comity among the individ-

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ual churches. That thing we call courtesy is one of the most beautiful articles among all the wares of trade. It is an indispensable ingredient in all of life's compounds. It has its winning value in all the relations known to men, and in no sphere of this life is the premium on it so high as in the ecclesiastical realm. While in point of authority the churches of Jesus Christ are independent of each other, on grounds of expediency and efficiency in the work at large, it is contended that the doctrine of church interdependence is one worthy of the most earnest consideration. One church cannot afford to disregard or treat in a discourteous or summary manner, another, especially in the same community.

There are several things that a sovereign church cannot do with impunity. We here specify two, to illustrate our meaning. No church can afford to receive into its membership a person who stands excluded from another church of like faith and order, until the excluding church shall have received satisfaction at the hands of the excluded person. Such a course would mar the fellowship and usefulness of these churches, and bring up friction in the association.

Again: Any church that calls to its pastorate a man who has been excluded from another church, or who is not in fellowship with a neighboring, sister church, makes a great mistake. It cripples its own influence and vastly injures the cause of Christ. A man who is not "of good report" should not be engaged as pastor by any church, even though a few leading members, to gratify some whim or prejudice, might be loud in their call for him.

Whenever two or more churches cannot agree, it would seem eminently wise to call together a council of judicious brethren to pray and consult over the matter, and offer advice to the churches. Moreover, if the churches have the spirit of Christ, we can see no reason why either would object to this course.

Our plea in these lines is for the prevalence of the broadest principle of church comity, in order to the greatest harmony and usefulness of our churches in the aggregate. No church should be willing for the sake of having its own preference, that the cause at large should suffer. That person who makes his schedule of conduct without reference to anybody else, is in a bad way, and will be a hindrance and a reproach in any community. The same is true of a church.

## "On Coffee Alone."

Here is a little bit of history that does one's heart good, and makes him feel prouder of the name of Dewey for his connection with the incident than ever before: The pupils of the First Presbyterian Sunday School, Canton, Ohio, in the temperance lesson a few weeks back, were grieved over the statement made that, in the great battle of Manila Bay, then Commodore, now Admiral Dewey, had liquor served to his men every twenty minutes. Their teacher, Mrs. Carrie Herspool, wrote Admiral Dewey about it and received the following letter in reply:

Dear Madam: I am very glad to have opportunity of correcting the impression which you say prevails among your Sunday School scholars that the men on my fleet were given liquor every twenty minutes during the battle of Manila Bay.

As a matter of fact, every participant, from myself down, fought the battle of Manila Bay on coffee alone. The United States laws forbid the taking of liquor aboard ship except for medicinal uses and we had no liquor that we could have given the men even had it been desired to do so.

Very truly yours,

GEORGE DEWEY.

Let the world know and forget it never, that the battle of Manila Bay was fought "on coffee alone," without the smell even of liquor. That is another reason and explanation of the "man behind the gun," as well as the man on the bridge.

## The Hero of Santiago.

According to the thinking of a very great many of our American people, and of the whole world as for that matter, his name is Winfield Scott Schley. In response to an invitation from the last session of the legislature of this goodly commonwealth, Admiral Schley and his wife visited Jackson, last Thursday, May 1. Thousands of people came to see him, and all went away greatly pleased with the man. In his little talks, he spoke only incidentally of the great battle, and then not as if he were the whole thing. He spoke of those "with me" in a way as to make his glory all the greater, in that that he did not lay claim to any at all.

He has the look of a great fighter—it stands out all over his face. He looked as though he would rather have been standing on the bridge of some United States man-of-war than to have been in the grand stand trying to make a speech to the thousands of people that surged about him. He is not an orator, does not pretend to be, of course, nor try to be; but he has a good, strong voice, and can be heard very distinctly. His reception at the public school by nearly two thousand children greatly pleased them and him also. In fact, he seemed more at home with them than he did before the grown people. He talked to them, they sang for him, and he invoked God's blessing to rest upon them, with real, genuine unction.

There was only one thing in his whole stay here that was obnoxious to us, so far as we now know—he fell in with the "Elks" in their rooms for an hour or so, which to a great many nice people is not objectionable, but to us it is very exceedingly so. We wish he had not done it. But on the whole, the impression made by the Admiral was such as to make every patriotic son and daughter of this republic proud of him.

He has stood for his last time on the trembling bridge of a battleship, for he is now on the retired list; but he will go down in history along with Nelson and Dewey as one of the great naval commanders of the world. He has been fifty years in the service of his country, and has won

May 8,

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a long and honorable rest, which we trust he may enjoy to the fullest, for his service has fitted him for it. Only the man who has toiled until he is worn and tired can enjoy rest. The idler never enjoys rest; he is too busy loafing. Hard labor is what makes rest possible and sweet. The rest that remains for the people of God indicates that they are to labor here.

## Off to the Convention.

Before this is in the hands of our readers, the editor will be off to Asheville, attending the Southern Baptist Convention, the largest deliberative body, political or religious, that assembles on the earth anywhere. It is composed of some of the best manhood and womanhood of the Anglo-Saxon race. They are the only people in the world who stand for the Bible, and the Bible alone for their rule of faith and practice. They stood for a thousand and more years, alone in their contention, that every man has the inalienable right to worship God as he pleases, or not worship Him, if he is base enough to so choose.

They claim that the New Testament churches were Baptist churches, differing essentially in nothing from our Baptist churches of today. They claim that John the Baptist, Christ and all the apostles were Baptists in every particular, differing in faith and practice not one iota from the Baptists of today. Or, if differing from us, the moment we find it out, we stand ready to conform to them in their faith and practice, and in no wise do we strive to make them conform to our way of thinking. If there is another body of Christians on earth that do this, we would be glad to have them show their hands—we would pause in vain for a show of hands.

It is the highest privilege of earth to be one in faith and practice with such a people, and attend one of their annual gatherings. We do wish every Baptist in Mississippi could have this high privilege once in life, if no more. But to all those who do not go and want to, we are going to do our best to bring the Convention to them, in one of the fullest reports we have ever given our readers. We will spare no labor in order to do this.

From present indications, there will be at least seventy-five of our Mississippi brethren and sisters to go. And in that far famed "land of the sky" we are looking for a grand and glorious meeting of the Baptist clans who come up to that high vantage ground to take counsel concerning the affairs of Christ's kingdom on earth.

## Notes and Comments.

If you are going to join the "Elks" don't do it until they discard their "bar," their chief attraction.

A Baptist church is enough for a man to join until he has more time and money than he can spend on furthering the cause of the Redeemer's kingdom, by patronizing it most liberally. Try it and see.

The late Dr. Talmage left an estate valued at \$300,000—left it all to his wife and

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children. We would hate to die and leave that much money behind without giving some of it out-right to the Lord.

Seventy-two thousand Jews were converted to Christianity last century! Just think about it. One in every 156 of the population. We know that the Lord thinks as much of them now as He did when He was on the earth, and we know what He thought of them then. We must increase our missionary efforts in their behalf.

We met a young man the other day who had just won five dollars in the Mexican lottery. He was very happy! In his ecstasy he explained that he had given two dollars a month for his "drinks" at the club until he had grown tired and thought a lottery ticket would be a better investment. The time will come when he will be ashamed of both acts.

Mississippi College came to Jackson in full force to see Admiral Schley, and won new laurels from their gentlemanly bearing while in the city. Captain Mortimer and his men were in the parade, after which they "drilled" for the entertainment of the multitude and won repeated applause for the ease with which they executed the commands of their dashing young captain, that came from his throat with the speed and regularity of the dischargers from a Gatlin gun, almost.

The woman who showed her pastor a "handkerchief" for which she had paid "ten dollars" must have felt mighty mean when he asked her to make a contribution to missions and she could not because: "I am not able!" People who live in fine houses, drive fast horses, wear good clothes, smoke cigars, drink soda water, etc., owe something to God—owe something to God, sure!!! Indeed we do. He will not suffer us to rob Him all the time. We must pay Him what we owe.

Hillman College had a very high order of musical exercise last Wednesday afternoon. Four grades of pupils with five in a grade, under the superb tutelage of Miss Webb, had prepared to play for a prize in each grade. The judges, Miss Craven, of Belhaven College; Miss Byrd, of the Blind Institute, and Miss Manning, all of Jackson, were seated where they could hear but not see the performers. The players came by numbers and not by names, so that it was impossible for the judges to be biased in their decisions by dress, personal appearance, or anything else except merit. The playing was graded, the papers sealed until commencement day, when for the first time it will be known who the several winners are. As we sat and listened at these nineteen young ladies and one young man play, we thought that all of them deserved the prize. We are glad that somebody else had to pass on the performance, else Dr. Johnson might have been both a poorer and a wiser man. We walked all around over the College grounds, and the marks

of improvement are seen from the front gate all over the campus, throughout the buildings and around to the back gate. The young ladies looked the picture of health and contentment, and Dr. Johnson moves around amongst them with "the grace, dignity and ease of an old stager." It is evident that the high standard of female education set by this famous institution of learning in the years past is being pushed to higher heights of perfection as the years come and go.

## From Bro. Snyder.

Let me congratulate you, my brother, upon the fine paper you are sending out. Being an old Mississippian I always take great pride in the success of Baptist affairs in my native State. Louisiana Baptists are moving up nicely. Bro. Boone, an old graduate of Mississippi College, is giving us a good paper. Our colleges are doing excellent work in training young men and women for future usefulness. The mission spirit is steadily growing all over the State. The Orphanage, just established last year, is now permanently located at Lake Charles with a bright future before it. We are profoundly grateful to our Heavenly Father for the interest His people are taking in the work left them by the Master.

With best wishes to you in your work,  
Truly,  
J. A. SNYDER.

## Natchez.

The Lord has given us a very gracious revival. There were four additions to the church by profession of faith and two by letter. The services were exceedingly helpful to church people. The church is stronger in every way after hearing the scriptural sermons of Bishop N. W. P. Bacon, of Oxford, Miss.

Bro. Bacon presents the Word of God in a clear, forcible manner and leaves the Spirit to make it effective. He did some good sowing here and we shall reap for years to come. He says what he means and means what he says. Our people fell in love with him. In a few years if the Lord continues to bless us this will be one of the strongest churches in the State.

Yours in Christ,  
GEO. B. BUTLER.

## Sad News.

A telegram just received announces the death of Bro. M. V. Noffsinger at 12 o'clock last night at his home in West Point. All our people who knew him will doubtless be deeply grieved to receive this sad news, for to know him was to love him, and to name him was but to praise.

Truly a prince in Israel has fallen, for he was one of the best of men—deeply pious, a good preacher, a safe pastor, a prudent counselor, a wise master builder. How we shall miss his wise counsel in our Convention and Association meetings. But his churches and bereaved friends will miss him most. He walked with God and was not, for God took him.

H. M. LONG.

April 24, 1902.



## His Way.

They had caught the gold of the sunshine,—  
Those beautiful jongs of mine;  
And buttercup sweeter and fairer far  
Than the milk of man could design,  
Held the earliest moon in this molten ore,  
In the spicy depths of their hearts' rich core.  
Narcissi lifted white clustering blooms,  
In the warmth of the mid March air,  
As if angels' wings had brushed their crowns,  
Leaving their purity there,  
And into each calyx dropped perfume,  
That heav'n's dew sprinkled on each soft plume.  
From bud to full bloom shapely flower,  
I had tenderly watched them grow,  
Thinking of friends for whom they were meant,  
And I loved them,—loved them so!  
For, from petals of dew, from cloud and sun,  
Their beautiful royal robes were spun.  
I thought of the toils so peacefully borne,  
To those distant friends of mine,—  
Of memory's smiles, and brightening eyes,  
Where the light of joy would shine;  
Of the heart's sweet bloom and the soul's rich pow'rs  
Expanding as they looked upon my flow'rs.  
Until it seemed hearts and faces were blent,  
With the soft green sheen of their bloom,  
And in their chamber of petal walls  
Where reved the rarest perfume,  
They mingled and loved, and heard with me,  
Sweet whisperings of our living eternity.  
Tho' my treasures I had longed to mail  
An offering of friendship's name,  
Yet day after day went weaged by,  
And with each a hindrance came.  
At last, too late! by the morning's light,  
I saw they were slightly touched with blight.  
O why should thus my hopes depart?  
My most cherished plans mislay?  
Did not my highest, tenderest thoughts  
Give force to their ardent sway?  
"Some flowers please?" was the widow's child,  
I looked in her face, and with greeting smiled.  
With a sigh broke my fragrant sweets,  
For the time, out-stretched hand,  
"God's great plan for you, my dear," I said,  
"His ruling I understand."  
And deep in the soil of my soul was sown  
Thoughts of "Our Father's" care of His own.  
A lesson in faith, full sweet it came,—  
Two lessons my heart inwove:  
If flowers in appointed work he sends,  
To penuried homes with His love,  
Am not I, but following His loving call,  
Tho' the way seems dark, and I least of all?

DOXA RENNELS GREENLAW.

## To the Children.

NO. XII.

## DEAR CHILDREN:

As you can learn in your histories of the cause, continuance and result of the unhappy war between the States, I shall tell you mainly my experience as a soldier in the trying years of 1861-5. Early in February, 1861, the Confederate government was organized at Montgomery, Ala., and soon afterwards volunteers were called for to defend this government. There was great excitement all over the South, and thousands of young men responded to the call for soldiers. I enlisted in the first company organized in our county and was mustered into service in old Preston, on the 28th day of April, 1861. There was a severe storm of wind and rain that day, and much valuable timber was blown down. I have often thought since, that that storm was a precursor of the greater storm of war through which we were afterwards to pass.

Our company soon afterwards went into camp near Charleston, Miss., to drill and get ready for the fray. We were all anxious to go to the front. Our uniform was gray pants and coat and red shirt, with red stripe on pant legs. O, how my heart burned with patriotism as my mind would fill with visions of battlefields and victories and Southern independence. We, however, soon tired of camp life, and fearing the war might end before we could take any part in it, eight of the boys (myself included) got a transfer from our company to join Wise's legion then forming in Virginia. We left home on our way to the seat of war in the latter part of June, 1861. I think we were in Richmond on the 4th of July. While in Richmond we joined a cavalry company and then went into West Virginia to join the main body of Wise's command. Gen. Wise was the governor of Virginia, in whose administration the notorious outlaw and assassin, John Brown, was hung. Gen. Wise was rather small and spare made, black hair, black eyes, wiry, fiery, impetuous, sympathetic, intelligent and chivalrous, but unskillful in the trade of war. He loved his soldiers and made the best provision he could for their welfare. I was with him but a short time, but I learned to love him for his kindness to me while on the retreat from Charleston, West Virginia. The army had crossed the Kanawa River and was camped near the residence of Col. Tompkins, in Greenbrier county. Gen. Wise spent the night in this house. I was sick at the time and as it was dark and raining I took shelter in the veranda. While I was sitting there in the dark Gen. Wise came out and sat down by me and asked me where I came from. I told him I came from Mississippi. "You did?" Said the excitable man in animated tone. "And why did you come out here?" "I came to join your legion," replied I. This seemed to please the General very much and he continued to talk with me for some time. At last Mrs. Tompkins came out and said, "General, supper is ready; walk in." "Well," said the General, addressing himself to his staff officers, "some of you men will have to wait, I am going to take my Mississippi boy in to eat supper with me." And so I had the honor and pleasure of eating supper with this distinguished Virginia gentleman, statesman, governor and general.

At the supper table Mrs. Tompkins spoke regretfully of the burning of the bridge that spanned the Kanawa river. "Yes, madam," replied the General, "I too regret it, but I do not know anything about a polite warfare." I lived to experience the force of the General's reply. War is worse than pestilence; so thought a great king in ancient times. Who was it?

UNCLE GEORGE.

Cascilla, Miss., May 2, 1902.

## B. Y. P. U. International Convention.

Every person, delegate or visitor, who is expecting to attend the Convention of B. Y. Y. U. A. in Providence, July 10-13, should, as soon as possible, send to the chairman of the Registration Committee,

Mr. J. W. Baker, Pawtucket, R. I., for registration cards. These card, as soon as received, should be filled out and returned, with the registration fee of 25 cents, to him. He will then send a certificate which will entitle the holder to an assignment by the Entertainment Committee to a place of entertainment. Unless this is done places of entertainment cannot be assigned till after the delegate arrives in Providence. Prompt attention to this will facilitate the work of the committees, and save trouble both for them and for all.

## Acts 2: 27.

"Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."

An explanation of these words is requested by one who heard a preacher use them in support of his theory "that Christ went to and suffered the torments of hell; that, otherwise, he could not have redeemed the sinner."

They occur in Peter's account of the outpouring of the Holy Spirit at the first Pentecost after the resurrection of Jesus. In reply to the derision of scoffers, he quotes David in Psalm 16: 8-10, and declares this gift to be the fruit of the resurrection and exaltation of his glorified Lord (vs. 22-36).

David uses *sheol*, which means the unseen world, the underworld; and, by frequent personification, death itself as a rapacious destroyer. He says nothing about hell as a place of suffering, nothing at all about what should happen to him after death. He simply expresses his conviction that God would not leave him to perish in the invisible world, would not give him up to the prey of the grave, would not abandon him to corruption. He could rejoice, and his flesh could rest in hope.

In applying these words to Christ, the apostle does not use *Gehenna*, the place in the underworld where the wicked after death will suffer punishment; but *Hades*, that which is *not to be seen*, the realm of the dead, the common receptacle of disembodied spirits.

The connection of these words makes their meaning luminous. How could one mistake it? The apostle shows that the words could not find their fulfillment in David, because he had not been raised from the dead. David must then have been speaking prophetically of Christ, when he said that his soul was not left in the unseen world (vs. 29-30; compare Acts 23: 35-37).

Hackett gives the meaning thus: "Thou wilt not give me up as a prey to death; he shall not have power over me, to dissolve the body and cause it to return to dust!"

H. F. S.

Vicksburg, Miss.

## "And Preached Christ Unto Them."

This expresses the occupation of Deacon Philip who was driven by persecution from Jerusalem. He, among the other recent converts to the Christian religion in Jerusalem were scattered abroad and they went everywhere preaching the Word. The great theme of Philip's preaching was *Christ*. How different was this kind of

preaching to what we hear from the great majority of pulpits of today. Only today I sat and listened to an aged preacher (?) who attempted to preach from "The Three Persons of the Trinity." I went away feeling that it would have been far better for him to let such questions, about which so little is known, alone and as did Philip tell them about Christ, the Savior of men. It has been my privilege three times this year to listen to the pastor of one of the leading churches in our State and in not a single instance was his theme Christ. On the first occasion his subject was the very opposite: "The Son of Perdition." On the second occasion his theme was "Repentance" and he made a man's salvation dependent upon the sinner's repentance and left Christ entirely out of the transaction. The third time that I listened to this brother he was as far from Christ as in the first instances. These are only a few of the many subjects upon which sermons (?) are constructed and the poor sinner goes away as far from the kingdom as when he came, the people yearning to know *more* of Christ and the preacher with the blood of the unsaved upon his hands.

O, for more men to preach the Gospel. Do I hear one ask if all the preachers do not preach the Gospel? No, a thousand times no. Gospel means good news of salvation through Christ, and few indeed there are that hold up Christ as the only way of eternal life and as the sinbearer of the world. Are they ashamed of the Gospel? Paul says: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth." I do not believe that it is modesty that hinders the proclamation of Christ, but I am constrained to attribute it to ignorance. The man who attempts to substitute something else besides Christ upon which the sinner can build his hope of eternal life has simply failed to see Christ as a complete atonement for the sins of the world. It was the very first impulse of every member of the early church to preach the Word. They seemed not satisfied with being saved through Christ themselves but they wanted others saved also. The man who is preaching to please men will never please God. The Gospel has never been popular and it never will be. The more Christ a man has in his sermon the more souls will be saved under his preaching but the less popular he will be with the world. "And preached Christ unto them."

X

## Field Notes.

This Baptist tramp is at the present writing shaking hands with the Baptists of the Delta. Leaving Jackson on Friday morning, it was the intention to look up the saints at Rolling Fork, but having to spend the day in Vicksburg, owing to failure to make connection with the Valley road, the first work was devoted to Greenville. The church here being without a pastor, ye scribe was invited to fill the pulpit on Sabbath morning and evening.

It was a real delight to worship with this good preacher. They were hungry for

the Gospel, and evidently enjoyed the effort of the people. This is a good church, and the right man will find a noble band of earnest workers ready to second his efforts. Bro. Stacy Lord keeps up the regular services; so at this time he is superintendent of the Sunday School, preacher, and dispenser of drugs, all of which he does to the delight of the people. That's a good record. The preacher was taken in charge by Bro. P. S. Stovall and charming entertainment was found in his home. He and his faithful spouse are blessed with seven little Stovalls, all of whom are bright and sprightly. The writer could wish them nothing better than to grow up worthy scions of their noble parents. Bro. H. N. Alexander rendered the paper man excellent service, furnishing buggy and horse and driver, that he might interview the people in the interests of THE BAPTIST. Result, a nice list of new subscribers and renewals.

Bro. Lord presented the preacher with a substantial bill as an expression of appreciation of services rendered.

The writer will long hold in memory the delightful visit to Greenville. The Lord's blessings be upon them.

Cordially,

O. M. LUCAS.

## Mississippi College Commencement Announcement.

Friday, May 23, 8 p. m., Preparatory Oratorical Contest—Faculty Medal.

Saturday, May 24, 8 p. m., Freshman Oratorical Contest—Class Medal and Medal Drill of Rifles.

Sunday, May 25, 11 a. m., Baccalaureate sermon by Rev. I. P. Trotter, Hattiesburg, Miss.

Sunday, May 25, 8 p. m., Missionary sermon by Rev. W. J. Williams, Hazlehurst, Miss.

Monday, May 26, 10:30 a. m., Sophomore Oratorical Contest—Hewitt Medal.

Monday, May 26, 8 p. m., Senior Oratorical Contest—Hailey Medal and Medal Drill of Invincibles.

Tuesday, May 27, 10:30 a. m., Junior Oratorical Contest—Trotter Medal.

Tuesday, May 27, 8 p. m., Graduating exercises and awarding of diplomas.

Tuesday, May 27, 10 p. m., Alumni banquet.

## To the Sunday School Workers of Mississippi.

The International Sunday School Convention will hold its next meeting in the city of Denver, Colo., June 26 to July 1, 1902. Mississippi is entitled to 36 delegates and it is requested that all Sunday School workers who can go as delegates will send their names to the undersigned as soon as possible. One first class fare plus \$2 will secure a ticket, and the ticket will be good to return until July 31st. Delegates will be entertained free for lodging and breakfast, they will get dinner and supper at the hotels and restaurants. This is a fine opportunity for those who can to attend this great Convention, and at the same time visit the great West at small expense.

Jno. T. Buck,

Chairman Executive Com. Miss. S. S. AS.

## A Word.

Our good editor, Bro. Bailey, has called me to task for having "a big blow out" in my church on Easter. I have found by long experience that Editor Bailey is right in what he says, and this is no exception to the rule. We certainly did have a "big blow out" on Easter, and I only wish the Editor could have been here to rejoice with us. The pastor of the LaSalle Ave. church is the same "plain, rock-ribbed, dyed-in-the-wool, old-fashioned Baptist" he always was, and he has still a tender recollection "of almost every road leading to a Baptist church in Mississippi." That he is not following up the roads in Mississippi, is no fault of his. He left only upon the request and often repeated advice of his physician.

We did baptize on Easter morning. I thought Easter day was a good Sunday to baptize. We had just closed some meetings. The candidates were ready, the pastor was ready, the church was ready. The baptizing took place. I think also other Sundays are good baptizing days. We baptized few Sundays before Easter. We have baptized three Sundays since. I hope to baptize many more times this year. We had flowers on Easter, but we have had flowers every Sunday this year. We had music on Easter, but we have had music every Sunday this year. We had a sermon; we have had one every Sunday this year. We do not close our church on Easter. There are so many kind of "days" up this way, that we do not stop our work when folks observe "days," but go right along and have meeting and preach to every one we can get to hear us. Now, Brother Editor, I hope the candidates baptized were "saved up," born again, and we are always ready to baptize candidates "saved up."

JOHN T. CHRISTIAN.

Chicago, Ill.

## Moss Point.

Our meeting of ten days resulted in 23 additions; 18 by baptism, 3 restored, 2 by letter, and more to follow. Bro. C. M. Morris, of Cuba, Ala., assisted us. He is a noble, good man, up-to-date and hard to excel in word and deed. The best all-rounded help I have had in many years. He preaches, prays and sings with the spirit of Elijah, David and Apollos. The armor fits and he puts it on with grace, with becoming ease, affability and dignity.

We all love him for his works' sake. Our church is in fine condition, 116 on the roll, all present for duty; 142 in Sunday School. Pastor's salary paid every month. Improvements being made on house and property. All mission and charity work is attended to.

B. L. MITCHELL.

April 28, 1902.

## New Orleans.

The cry goes up to the Southern Baptist Convention, a strong preacher for New Orleans, to be sustained by all the powers of the denomination in plans for the building up of the Baptist cause in that city. New Orleans is a city of mighty possibilities.

A BAPTIST.



## A Hymn.

BY REV. JAMES G. SHIRLEY.

Beyond life's life of toil and tears  
There is a life of endless years,  
Unseen by mortal eye;  
But those who love the blessed Lord  
And humbly trust His Holy Word,  
Shall see it by and by.

How sweet must be those joys above  
Where every heart is filled with love,  
And every thought is pure;  
Where saints and angels ever sing,  
And every day is bright as Spring,  
And all things are secure.

O land of bliss I long for thee,  
For there from sin I shall be free,  
And free from sin's design;  
I long to walk thy golden street,  
And worship at my Savior's feet,  
Who gave His life for mine.

I long to meet that ransomed throng  
And sing with them redemption's song.  
"All praise to Jesus' name;"  
And every heart full tuned to sing  
"All glory to the Christ our King,"  
To endless years the same.

Poplarville, Miss., March 2nd, 1902.

## "Rejoice Evermore."

Paul tells the Thessalonians "that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men," and then adds: "Rejoice evermore."

When none render evil for evil" etc., rejoicing is the result. He is the golden man who obeys the Golden Rule.

Above all others, Christians should rejoice: A peace which "passeth knowledge;" a hope "sure and steadfast"—anchor to the soul; kinship to the Lord, and an inheritance "incorruptible, undefiled and that fadeth not away," all are theirs.

Then why not play well our part as members of the Royal Family? Why not, in joy, place uppermost the standard of Christ? And why may not we all rejoice at our privilege, and opportunity to help send men to our next legislature who are prohibitionists without the (?) ? Prohibitionists of the (?) , stripe defeated our recent effort. We all can, and do, rejoice at having another pull, and then on the Lord's side will pull Godward, and the thing will be done, and the angels will shout, for scenes like that of which Prof. B. G. Lowrey has told us recently, will be, in almost complete measure, at an end in our beloved State.

Christian men walk in "the paths of righteousness for His name's sake," and rejoice in the Lord.

Up, brethren and let's sing a little!

J. E. PHILLIPS.

## Lake Charles, La.

Meeting closed here Sunday night, of which Pastor M. E. Weaver will write in full. Taking it all in all, it was a precious meeting. On the last night we were unable to seat all the people. Besides those who went away, at least fifty men stood in the streets and listened through the entire service. The Baptists have a good hold in Lake Charles, and led by such a man as Dr. Weaver, one of the strongest young pastors in the South, they will do great good for the Master. This is the

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home of Dr. J. T. Barrett, President of Acadia College. He is the most hustling school man in all the country, and is bringing things to pass.

Drs. Weaver, Barrett, and Ware are men of God, and are a great power for God in Louisiana.

Any pastor desiring my help in meetings may write me here, or Waco, Texas. I go from here to West Lake, La. Brethren, pray for my work.

G. W. RILEY.

## From Mexico.

I greatly enjoy the weekly visits of THE BAPTIST, though it brings to me some names of persons and places with which I am not very familiar. I am interested in every word that is said about the endowment. Let the good work go on; and those glorious protracted meetings, how my soul longs to be back there and enjoy them!

And Bro. T. D. Bush has come back home; well, I am glad. He really belongs to South Mississippi. Few men are calculated to do the good there that he will do.

Brother Editor, should you ever be with Bush in a protracted meeting, have him to preach his "Prize-pole Sermon." If you hear it once, I promise you that you will never forget it.

I am grieved to learn of Bro. Foster's illness. I shall not forget him at a throne of grace. By this time I trust the good Lord is preparing him for even greater usefulness in future.

We are glad to have our Bro. Watkins back with us. He helps on the work in so many ways, we don't know how to get along without him.

I have just enjoyed the happy privilege of visiting Bro. and Sister Hooker in their home at Leon. Their field is unusually difficult, but they did not come to Mexico in search of an easy joy. They have done nobly, and the Lord is blessing their labors. Ray Spaulding, their four-months-old, is a bouncer, and one of the best babies I ever saw. It gets a part of its goodness from its grandfather Nelson, I suppose.

Mrs. Chastain and our four children are leaving for Virginia. They may spend the first and second weeks in May with my sisters, at Corinth and Jacinto, Miss., respectively. My work at Guadalajara continues hopeful.

Fraternally,

J. G. CHASTAIN.

## Wanted: More "Light From the East."

In the April number of "The Teacher," under the caption "Light from the East," in his comment on 41 verse of last Sunday's lesson, the writer says: "Ananias is the first to call believers in Christ 'saints.'" The word is quite common in Paul's Epistles. It is a term which sets forth the ideal for all Christians, for all believers ought to seek real sanctification."

The undersigned desires "more light."

1. Are not all believers already saints?

2. Is not a saint a sanctified person?

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3. If sanctification does not begin in regeneration, wherein are the Holiness people wrong in urging all Christians to "seek real sanctification," or "the second blessing?" It would be something new under the sun to see a Baptist pastor exhorting his flock to "seek real sanctification." Any flock in this neck of the woods, thus exhorted, would be looking for another shepherd. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."—I. Cor. 6:11.

T. D. BUSH.

## Meeting at Gillsburg.

For many years our church at Gillsburg has held a meeting in April. It is beautiful spring time and just two months before the annual commencement. The school helps to furnish good congregations, and altogether it seems an opportune time. The meeting just closed was one of deep interest. We had with us the Vicksburg bishop, whose strong, spiritual sermons were greatly enjoyed. Bro. Sproles was in a meeting here thirteen years ago, and we found him the same humble Christ-like preacher, full of zeal for the salvation of souls and the glory of God. The accessions this year were few, but the church was revived and strengthened, which is very important, as nearly all our people are members already. Dr. S. visited the Institute one morning and made a sensible and inspiring speech to the students.

Ye editor is to preach our Commencement sermon June 8th, and Prof. Landrum Leavell, of Oxford, will deliver the annual address June 10th.

Our collections are fair, though pastor's salary has been increased, and we hope to raise something on the endowment in May. Thus we move on, grateful for past blessings, and pressing toward the mark.

Very truly,

T. C. SCHILLING.

Gillsburg, Apr. 15.

## A Word of Approval.

DEAR BAPTIST:

I wish to say that the article that appeared in your columns a few weeks ago by J. A. H., in reference to the Martin meeting in Meridian, was just and true. I endorse it from start to finish. T. T. Martin is certainly a great preacher. Thank God for this great man, and may this kind of preachers greatly increase within the borders of our Baptist, or New Testament, Zion. Amen.

J. R. FARISH.

## Onward and Upward Sunday School Convention.

The Onward and Upward Sunday School Convention met with Pine Grove Baptist church, Hancock county, Saturday before the third Sunday in April. If the fine weather was any indication of the approbation of God, the approval of God surely hovered over the Convention.

Prof. Theodore Bilbo delivered a very interesting lecture on the Necessity of Lead-

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ership in our Sunday Schools. The teacher must visit the pupils at their homes, always welcome them with a smile when they enter the school, try to combine pleasure with instruction.

Prof. J. J. Thornhill's address on Music was very highly complimented. Sacred music does not stop on earth, but ascends to heaven. A person who does not love music is not a Christian. Elder Gilbert Varnado's address, though impromptu, was fine. The Convention closed with two fine sermons, from N. F. Clark and W. I. Williams.

The object of the Sunday School Convention is to let down the bars and invite the children into the garden of the Saviour's love, where may be found the balm of Gilead, whose medical virtues never fail to cure all diseases affecting the soul; where alone is found the pretty flower, heart's ease, soothing all the sorrows of the mind, here alone blooms. The Rose of Sharon, purifying by its odors all who inhale its rich perfume, the lily of divine grace, the fragrant honeysuckle of brotherly love, the modest violet of humility, the hyacinth of personal piety, the japonica of patience, the cape jessamine of tender compassion, the morning glory of hope. Jesus Christ invites all to enter.

R. L. KING.

## A Word.

You are giving us the best paper that Mississippi Baptists have ever had. I did think that it had reached the high-water mark sometime ago, but it has actually gotten better.

If all our pastors would urge the circulation and reading of the paper, we would all be more united in all of the work fostered by the Convention. A majority of our country pastors (or rather preachers) go to their monthly appointments, preach Saturday to a small crowd, home with some brother close by, back to church Sunday, then to dinner with some one on his way home, then off home before the good sister gets the table cleared off, never saying one word about THE BAPTIST, Foreign Mission Journal, or Home Field.

This constitutes one month of his year's pastorate.

Suppose you make a proposition to all of your readers to take subscriptions to the paper for six months for \$1. If you can get the paper into the homes for six months in the year, where they are not reading it, you can eventually get regular subscribers.

It has been said that as a man thinks, so is he. You can truthfully say that as a man reads, so he thinks. I heard a heated discussion at the last Southern Baptist Convention, on the best means to reach the non-contributing churches to missions.

My opinion is the best way is to reach them by way of the non-reading and non-contributing preachers and deacons.

A. A. BRUNER.

Coffeeville, Miss.

## The Enormity of Little Sins.

Sin is the transgression of the laws of

life, or taking life. Sin is murder and suicide both.

By one man's sin death entered into a world that had never known death. Death to the human race, death to all animals, and death to the vegetable kingdom. Deserts and barren plains where rich vegetation, with fruits and nuts of all kinds grew. Thorns, briars, weeds, thistles, and poisonous herbs, shall it bring forth. There are no little sins or big sins with God, and the eternal laws of nature all are alike with God. He that is guilty of one is guilty of all. Every sinner's heart is full of malice and murder against God and all that is right. The sinner's delight is vulgarity and crime. No lessons allowed in our public school readers to teach the enormity of little sins or big sins, nor crime of any kind, therefore our children become criminals very young.

Our jails and State prisons are full of our young men and boys. I see in today's paper a terrible boy murderer in Ohio, only 12 years old, mutilating and cutting the body of a younger boy after he was dead. And also today in Los Angeles, two boy horse thieves, one 11, the other 12 years old. Another shot another boy in his own yard in Los Angeles, and terrible accidents every day, boys with guns and killing others or themselves, showing a great lack of proper warnings from parents and preachers and readers. Our race is rapidly running out, more than half of the children dying before they are 3 years old. Weaklings, one in ten cannot see good or hear good. Distorted, deformed, as sin and crime increase in the world, the angelic beauty of God being lost. Lost the image and likeness of God, and taking on the image and likeness of the devil.

H. HANSEN.

Pasadena, Cal., Apr. 19, 1902.

## Sunshine.

No man shelters his field to keep out the sun. In the sunlight, roots take fast hold and sap springs up into the corn and a harvest is evident.

It is so in the spiritual world. The spirit illumines the soul, bringing life and breath and warmth. Beneath His light, the soul takes hold on eternal verities and a harvest follows with rejoicing. But the Spirit wants full play. Heaps of rubbish must be removed, and self-ease, and we must place our neighbor up on a seat beside ourselves and "Go teach all nations."

God in us brings work and "sunshine." The sleepy Christian is darkness, and is sour. The one awake is brightness and is happy, and the world has use for him. So with a bright church. She impresses mankind and souls are saved, and joy akin to that of heaven over a repenting sinner, is verdant in all hearts.

We, of Concord, wish the gate to swing open. We are asking the Lord to help us to duty in a State Mission offering.

Bro. Rowe will be with us to lay hands on some deacons and tell us duty, and there will be "dinner on the ground" and lots of folks.

It will be the first Sunday in June, and even now, streaks of joy, in her dawning, are shooting into the heart in bright expectancy of God's help and fullness that day.

There is now "a going among the mulberry trees," and it is believed our hopes will lack nothing of fulfillment.

Brother, if you want sunshine, get to work.

J. E. PHILLIPS.

## From My Field.

Notwithstanding the bad crops of last year and the meat and corn buying this year, by many of the good people to whom I preach, I send \$90 for missions from my field today. My people are going to send their pastor to Asheville. There are five Sunday Schools and three prayer meetings in my pastorate. I took forty subscriptions for the Foreign Mission Journal in the last three months. At Lula church we have just completed a nice house of worship, and on the 20th inst we dedicated the church and ordained four deacons.

The Beulah church W. M. S. made a nice quilt not long since and gave it to their pastor and his wife, but before giving it these good sisters said that all who would give ten cents to missions should have their names written on the quilt. By this means they raised a nice sum for missions and made a highly appreciated gift.

CHAS. L. LEWIS,

Raymond, Miss., Apr. 28, 1902.

## Mars Hill.

DEAR BAPTIST:

Yesterday was a good day at Mars Hill. Bro. J. H. Lane came up to see us and preached one of those good "old Gospel sermons," which all enjoyed. The pastor then made a speech on the Endowment and took another collection, amounting to \$205, making the sum of \$530 for Mars Hill church.

We are in hearty sympathy with the work and are praying for our beloved Bro. Lowrey every day, that God shall crown his efforts with victory.

God bless our college. It will be endowed. God is behind the work.

J. B. QUIN.

Smithdale, Miss.

We again call the attention of our readers to the advertisements of Patton & White, the big Piano and Organ dealers of this city. We wish to keep this firm continually before our readers for the reason that we know so well any dealings they may have with them will be perfectly satisfactory. They handle the best pianos and organs made and carry the largest stock in the State. Their terms are usually made to suit the customer and we are certain that any person wishing to buy an instrument cannot do better elsewhere.

Assurance is good, but, like bread, man can not live by it alone. There are other great truths that need to be taught. Let all preaching be as broad and deep as the Gospel of Christ is and no more nor less.



## Missions.

BY J. A. LEE.

DEAR BAPTIST:

This is pre-eminently a mission age, and right now is time for saying much and trying to do more than we say, for this all important work.

You will please allow me a few words about missions, and I will use as a text, or basis, Acts 1:8. "But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses, both in Jerusalem, and in all Judah, and Samaria, and unto the uttermost parts of the earth." This Scripture is taken jointly with Matt. 28:19. There is no room for doubt as to our Lord's position as to missions.

I believe it is the desire of every true son to obey his parents, and he will do so if not prevented. So it is with every true child of God. He desires to obey and will obey if possible.

Looking at this passage more closely, we find there are some things required before one becomes a missionary. The first thing we note is: He must be under the influence of the Holy Spirit.

As it is hardly possible that a steam engine will run without steam, so it is altogether possible that a person will not be interested in missions without the influence of the Holy Spirit. As every true missionary feels an irresistible power or impression of the Spirit, before giving himself to the work, so every contributor to missions must first feel the influence of the Spirit in the forgiveness of his sins, before he is willing to give up his substance to the Lord. The Holy Spirit gives us power to present our bodies a living sacrifice unto the Lord.

Where are we to witness?

1. In Jerusalem. This may be made to represent our own home church; and every one will agree that it is the duty of every member to assist in bearing the burdens of his church, and if not, he is not worthy of membership.

2. We are not to stay in Jerusalem, but are to go out with all Judah. This may be made to represent our State Mission work.

Just here, however, I see a great bug-bear to many good brethren. State Missions, as we see it and work it, calls for a Mission Board and Secretary, and this constitutes the great bug-bear to many brethren. They are known as anti-board. I think, however, it would be more to the point to say anti-mission, for anti-board is but another word for anti-mission.

I received a letter some days since from a friend and brother containing this statement: "Our church has not taken a collection for missions in a long time, our pastor is anti-board." Now if that pastor had not been anti-mission also, he would have taken a mission collection, board or no board. That the board will make some mistakes is a foregone conclusion, because it is a human institution, but its mistakes are not so vital as those of the anti-mission man, for anti-missions means anti-Christ, and without Christ we can do nothing. Christ said to his church, "Whatsoever ye bind on

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earth shall be bound in heaven," and I believe if his people think it best to use a board as a means of more efficient work, that it will be honored in heaven and will show signs of God's approval.

Has not our State Board already reached this point? Yes, and more, and can the anti-board men make the same showing? We must answer for them and in the negative.

3. We are not to stop in Judah, but are to go into Samaria, an adjoining State or Territory. This may be made to represent our Home Mission work, under the control of our Home Mission Board. This board has suffered at the mouths of many brethren, also, still she moves on with her good work, giving evidences of God's approval.

These objections to our board work remind me of a thing I once saw while traveling on the I. C. railroad between Jackson and Grenada. As the cannonball flew past a neat country home, a small black dog came out of the yard and began running after the train with all possible speed, barking every jump. He soon tired of this, however, and stopped and looked very much annoyed that the train did not stop to hear him bark. So it is with our board. Brethren take right after them, seeming determined to derail them if possible, but they move right on, accomplishing the work whereunto they have been called, and the anti-board brethren seem amazed that the board will not stop to hear them bark.

4. We are not to stop in Samaria, but are to go to the uttermost parts of the earth. Just at this point I hear another uncertain sound. A good brother just over the way says, "I believe in missions, but not in Foreign Missions." This also reminds me of something that occurred not long since, with some of our legislators. They were prohibitionist, but voted for whisky. So with the person who claims to be a missionary, but does not believe in Foreign Missions.

God did not love a part of the world, but the whole world, and gave his Son to die for it. See John 3:16, and has commanded that we go into all the world and preach the Gospel to every creature—See Matt. 28:19. He that is truly converted will have a love like unto his father's, and will love the world.

Why object to foreign Missions? Is it from a financial standpoint? If so, it is because we are not informed on the subject, for it costs as much to save a soul in the Home, as it does in the Foreign field, and the same Gospel is the power of God unto salvation to every one that believeth in the Foreign, as well as in the Home field. Brother, the way I see it, is this: Missions is Missions. We say State, Home and Foreign Missions for convenience, but there is no difference in the sight of the Lord, and I believe every true child of God will begin at Jerusalem and go unto the uttermost parts of the earth, with his sympathies, prayers, and means.

May the Lord bless these words to the good of some one.

## How Is It? Somewhat This Way.

Your brother "Orthodox Corner," seems to ride in a "grasshopper" wagon. He jumps over too much ground to be a good cultivator. We have near, or over 10,000 white people in Meridian, of whom probably 1,200 are in Baptist churches. There are more than as many more probably, in the churches of the other denominations, a large proportion of whom heard Bro. Martin. It was to many of these latter that J. A. H. alluded as claiming to have "heard a new thing" concerning the "way of salvation." It is likely there were a few Baptists who were in the same box, as there always are some "black sheep amongst the white ones."

Our critic failed in his casual method to observe that J. A. H. made the proper discrimination. If he will refer back to THE BAPTIST of March 27, page 8, and line 22, he will find these exact words: "We have had the Gospel preached here before in evangelistic meetings, and all along in the pulpit ministrations of our pastors, but never before in such a sympathetic, home-letic, and successional way." "Orthodox Corner" will do well to read more closely and perhaps if he could free himself of all scent of prejudice it would be well. A person who advertises himself to have a "corner" on "orthodoxy" ought to be an "oracle" for exactness, in fact.

J. A. H.

## Brooklyn.

Closed a six days' meeting last night; nine accessions. This is not a large number, but is a sixty-five per cent increase in the membership. There was a debt on the house hanging over the little band, and Sunday morning it seemed like an unsurmountable barrier, but before night the fact was revealed that the people of Brooklyn know how to give. They raised the debt and had several dollars over. The little mission church will press on with greater enthusiasm and with a stronger faith in God.

W. A. HEWITT.

Columbia, Miss., April 28, 1902.

## Fifteenth Avenue Church, Meridian.

We have just closed a good meeting. Bro. M. K. Thornton, pastor at Starkville, was with us for about twelve days, preaching the Gospel with good effect. Our church is stronger and better prepared to do work in the Master's vineyard. The congregations were good throughout, the attention was marked with earnestness. We trust this is only the beginning of a continuous revival in our church. "All things are possible with God."

G. C. JOHNSON.

April 28, 1902.

Our next issue will be given largely to Convention matter. Some matter which has already been lying over from one to three weeks will have to lie over at least another week. We feel, however, that our readers expect and deserve a full report of our great Convention, and matter that has kept well two or three weeks will keep longer. We are expecting a great Convention and wish our readers to know all about it.

1902.



We have demonstrated that Fine Millinery can be sold at Dry Goods Store prices. The Jones Kennington Millinery Department is the most up-to-date in Jackson.

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## Silks.

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## COLLEGE COLUMN.

BY W. T. LOWREY.

Beginning at the last and going backwards, let me say that I spent last night at Durant. The strawberry season is in full blast and people are "rising while it is yet night," in order that they may be "in the patch" by daylight. So, the crowd was small. Most of the men of means were absent, and this morning they were too busy to be seen. But we raised subscriptions and cash to the amount of \$400, and Pastor Tull is to look after the matter and carry it on up. Durant is looking up since she has a pastor for full time, and if Tull does not move things I shall be much disappointed.

CANTON—Yesterday morning I gave the saints at Canton their opportunity. "Uncle Si" Cooper, as the college boys used to call him, gave me the full sympathy of his big heart, and things moved. My old schoolmate and friend, Walter Stokes, went down for \$500 and Cooper came near shouting. A. J. Alexander and my school boy, Paul Holland, followed with \$100 each, and when we closed Canton stood at \$1,028! Don't forget that, white folks!

The Sunday before the last I spent at Shuqualak and Brooksville. At Shuqualak we raised \$295, Sister Nunn and T. C. Edwards giving \$100 each. Pastor E. W.

## THE BAPTIST.

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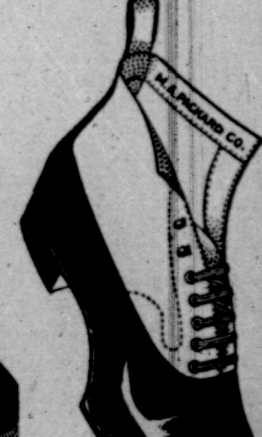
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Patent Gloria Calf  
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STYLE 357.  
Patent Calf Bal.  
at \$3.50.

We also carry a full line of the PACK-ARD SHOES in Black Kid and Velour Calf, both High and Low Cut, at \$3.50.

Spencer was loyal and brotherly, and I much enjoyed my short stay in his pleasant home.

At Brooksville, they were in deep mourning over the death of their beloved pastor, our noble Bro. Noffsinger. It was a night appointment and we were at a disadvantage, but we took subscriptions and cash for \$245, and there is hope of more. They are a noble people; the Lord guide them to a pastor.

SENATOBIA—From Brooksville I went to Senatobia, where my baby sister lives, where my brother, the Judge, was holding court, and where my brother, W. E. Ellis, was closing a meeting in which he himself had done the preaching. I preached for him Tuesday night and spoke on our educational situation Wednesday night. They fixed their record at \$500 and sent me on my way rejoicing. Senatobia is in the famine stricken district; under ordinary circumstances they would have done a larger thing, but it has been almost a real famine up there for two years. They are a noble people with a noble pastor. God bless them.

As I came through Memphis I met my dear friend, J. M. Chrestman, of Belen, and my old pupil, his noble daughter. We had a good talk and he gave me his bond for \$200.

What a noble letter this is from Geo. R.

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Cadwell, of Lula. He sends his notes for \$50 and says for me to always write him when I want help, that he loves to help me and wants me never to pass him by. Oh! Ye pessimists, the Lord has folks and I know where some of them live! Don't you forget it!

Much more I want to write, much more I ought to write, but I'm in a whirl! I reached home today, spent two hours with my accounts and my letters, and am off again, for Shubuta, Enterprise, and Stone-wall.

I love the college; if I didn't I'd stick this old valise under the bed and lie down to pleasant dreams.

But,

"There is a tide in the affairs of schools, Which taken at the flood leads on to fortune; Omitted, all the voyage of their lives, Is bound in the shallows and in miseries."

Shakespeare corrected! See?

## A Request.

Please request prayer for our meeting beginning May 11, at Jackson, Tenn. We want a mighty time. Cause very urgent. We want to reach University students.

Yours with love to all,  
GEO. ROBERT CAIRNS.

Sometimes a young man chooses his life-calling, and sometimes the calling chooses him. But for success there must in both cases be a man back of the choice or the call.



## THE HOME.

### When the New Wears Off.

BY ERON OPHIA GREGORY.

We're apt to be pleased with the things we do.  
When the work is new and untried,  
And we think that it's some special task.  
We will ever be satisfied.  
But the glamour and charm it held at first.  
As time passes by may be lost.  
And the test of whether you'll be true to it comes.  
When the new wears off.  
'Tis easy for people to be kind and just.  
Who meet in a casual way.  
With little to extend and little to expect.  
In the space of an hour or a day.  
But a stronger effort to be kind and just.  
A closer contact may come.  
And the truest friends are the friends you keep.  
When the new wears off.  
We set great store by the treasures we hoard.  
In the first sweet moments of joy.  
And we never think that a time would come.  
When these dear things of taste would cloy.  
But the fairest treasures are the ones held dear.  
When has faded the gleam and gloss,  
And the dearest love is the love that lasts.  
When the new wears off.

### Soldiers at Play.

After the grand review at Washington, Sherman's men, with other regiments of the brigade, went into camp near the Soldiers' Home, and were permitted to roam at will over the city. Discipline was relaxed, and the men of the Eighty-fifth Illinois, who had risen in the rough school of experience at Stone River, Chickasaw, Kenesaw, Peach Tree Creek, Atlanta and the March to the Sea, became boys again—got "uncoguid" boys either. Sometimes, however—and the Chicago Inter-Ocean cites a case—soldiers who came to frolic remained to work. One night a brigade camped at Tullahoma, and a fire called the men to the crossing of the principal streets. The "boys" were at first greatly amused at the efforts made by home talent to put out the fire, and were free with the most absurd suggestions. But when the matter became serious, and the few citizens were bewildered and helpless, the soldiers fell into ranks, organized quickly a dozen fire brigades, and under the direction of men who had fought big fires at home, had fought half the night to save property. They checked and after a time mastered the fire, but from first to last the boys them-

selves like boys on a lark.

The same brigade, Palmer's men, after the terrific battle at Stone River, returned from the last charge against Breckenridge's corps to their bivouac of the morning to find Negley's men carrying off the rails out of which they had built rude shelters the night before. Palmer's men hurriedly stacked arms, and by common impulse surrounded, at a full run, the rail experts of the other division.

Both divisions had participated in the charge and had marched back in the evening with the battle spirit on them. Palmer's men were advancing, with the swinging, exultant step of victory, marching like regiments on review. But no sooner did they see Negley's men carrying off the rails than they dropped the soldier and bore down on the raiders like football-players in a rush. The movement was so spontaneous and the numbers were so great that Negley's men were overwhelmed, and Palmer's men carried back the rails, frolic-like mad men. The uproar was terrific. Negley's men were forming for a counter-rush when Generals Palmer and Negley came on the scene, the one bareheaded, the other disheveled.

"It's a pretty howdy-do," complained Negley, in a jocular below, "when I can't confiscate rails enough to shelter my headquarters from the rain without your turning out from five thousand to ten thousand men to prevent the confiscation!"

"I've no rails myself to lend," replied Palmer, in the same tone, "but my men might have, if they were approached in the right way. But, sir, I tell you nobody shall steal the rails which my men stole with infinite trouble two days ago!"

In this spirit the affair was settled, each general ordering his men to quarters—if they could find them.—*Youth's Companion*.

### Two Jubilees.

Mademoiselle Bottard, who was born in the year that gave birth to Queen Victoria, has lately received the cross of the Legion of Honor for sixty years' continuous service at the Salpetriere in the ward for women who have incurable nervous diseases.

In 1840 she entered the ward, at about two dollars and a half a month, and it was twenty-five years before she was promoted. In the sixty-two years she has worked in the hospital she has

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been outside only twice, and on both these occasions she lost her way in Paris.

Her executive ability and her wonderful power over patients soon transformed her ward from one of the most troublesome in the hospital to a place of peace and quiet. It was said of her that she slept with one eye open, and in every emergency she was the first on the spot.

Humanity did not prompt her to seek service in the Salpetriere. Her object was to escape the tyranny of an oppressive mistress; but once in the hospital, her kindest emotions were excited, and she remained to exercise that pity and comforting care which brought peace to so many patients.

Her jubilee may be compared favorably with that of the monarch whose sixty years of rule an empire celebrated. Victoria, with all her honors and all her consciousness of the affection of her people, could not have been happier than was the humble ministering angel of the Salpetriere when the President of France pinned the ribbon on her breast.

Being now more than eighty years old she retires from active service, and will have a little room of her own in the hospital—now the only home she knows with a small, but adequate pension. She does not contemplate her retirement with pleasure, and somewhat naively expresses the

fear that enforced idleness "will be the death of her."

A glorious career—sixty-two years of ministering to suffering humanity. And when the record of good achievements is made up, who will say that the proudest monarch has won a higher place than the lowly nurse of the Salpetriere?—*Youth's Companion*.

### A Christian Nobleman.

On this page, in the issue of August 1st, *The Companion* told the story of "A Consecrated Picture." It was a brief and impressive history of the famous painting of the crucifixion in the Dusseldorf gallery, and the lasting influence it exerted on the life of Count Zinzendorf.

The story was an admirable illustration of the power of a good picture, and in the main was correctly told. There were, however, inaccuracies which were not detected at the time, and which must beset right now.

Count Zinzendorf was not, as was stated, a "frivolous" nobleman. On the contrary, he was by nature of a serious and religious disposition, and from boyhood up was trained in piety. Throughout his school and college life he exercised a strong influence for good on his fellow students by reason of his Christian faith and character.

It is also inaccurate to refer to him as the "founder" of the Moravian Church. That honor can



hardly be said to belong to any one man. Count Zinzendorf was, however, the restorer of that church, the hunted remnant of which sought refuge on his estates during the Thirty Years' War. He permitted them to remain, became interested, cast in his lot with them, and proved himself the leader who was needed.

The result which the noble painting of the crucifixion wrought with this man was not, then, a call to forsake a frivolous and irreligious life, but a solemn and tender word of approval; a call to consecrate himself more completely to God. It moved him deeply. His course had already been chosen, but the picture confirmed him in it.—*Ex.*

### The Common Lot.

We are very prone to think that the conditions of life in which we are placed make it exceptionally difficult for us to lead a Christian life of the highest kind. Other people are more favored, and therefore have less excuse for failure; our case, we are sure, is exceptional. We are

hindered by weaknesses and tendencies from which others are happily free. Our start in life was less auspicious than theirs. Our early advantages were fewer. Our days are full of care and anxiety and struggles, while they live at ease.

If things were other than they are with us, if we had less irritable tempers, were less harassed by cares, were engaged in some other business, were free from certain entangling associations, or from one long succession of trouble, we could rise to greater heights of Christian attainment. Yet, if we looked deeper, we should find that difficulties in the way of being and doing right are not confined to any single class or condition. They enter into the common lot.

There is no sphere in life in which men are not continually met by strong inducements to turn aside from the higher and diviner forms of life and to yield to the baser instincts and lower impulses of the nature. Change of lot would bring with it no exemption from sharp and severe testings. Beneath all surface differences lie common elements to which temptation makes its appeal. The pathway to victory is as accessible to the dweller in a tenement as to the dweller in a palace.—*The Baptist Union*.

STATE OF OHIO, CITY OF TOLEDO, ss.  
LUCAS CUNY,  
FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.  
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.  
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## THE B. Y. P. U.

W. P. PRICE, EDITOR.

## Bible Readings.

Mon. 12. Hebrews 11:17-40. God having foreseen some better things concerning us.

Tues. 13. Hebrews 12:1-17. God's chastening for our good.

Wed. 14. Hebrews 12:18-29. Who are enrolled in heaven?

Thurs. 15. Hebrews 13. Let love of the brethren continue.

Fri. 16. Revelation 1. I was in the Spirit on the Lord's day.

Sat. 17. Revelation 2:1-17. Who receive the hidden manna?

Sunday 18. Prayer meeting. Practical Consecration. Romans 12:1-21.

S. S. Lesson. The Early Christian Missionaries. Acts 13:1-12.

This is the month for examinations in the C. C. C. work. Have you seen the questions? We publish them that all may know the character of work being done for the young people.

## Bible Readers' Questions.

- (a) How much of the assignment in the Bible Readers' Course have you read since Oct. 1, 1901? (b) What theme will describe the material read during the last seven months?
- (a) What was the purpose of the Book of the Acts? (b) Give the analysis of the Book of the Acts.
- (a) Who was the author of the Book of the Acts? (b) What was the secret of Stephen's power?
- (a) How did Stephen's murder result in great good to the early church? (b) Who was the most violent persecutor of the church at Jerusalem?
- (a) Who originated the church at Antioch? (b) What name was first given to the followers of Christ at Antioch?
- (a) Which James was probably author of the Epistle of James? (b) What is the chief theme of this epistle?
- (a) Name the cities visited by Paul in the first missionary journey. (b) Give the name of at least one prominent convert made on this journey.
- (a) Follow Paul by cities, on his second missionary journey. (b) Name the cities in Europe where the established churches.
- (a) Which was Paul's first epistle? (b) When and why was it written?
- (a) Why does Paul very soon write a second letter to the Thessalonians? (b) Who were Paul's two chief companions mentioned in both epistles?
- (a) Who were the Gala-

tians to whom Paul addresses his epistle? (b) What is the theme of the third and fourth chapters?

12. (a) What was the location of the city of Corinth? (b) What was the racial character of its population?

13. (a) How did Paul gain the confidence of the Corinthians? (b) Name two of Paul's prominent Corinthian converts.

14. (a) From what place and when did Paul write First Corinthians? (b) In discussing food offered to idols, what great principle of action does Paul lay down?

15. (a) What is the one purpose of all spiritual gifts? (b) With what essential principle of the gospel must all gifts be tempered?

16. (a) When and why did Paul write Second Corinthians? (b) For how large a circle of Christians was this letter immediately intended?

17. (a) In what general respect does this letter differ from the first? (b) What are given as the credentials of Paul's apostolic authority?

18. (a) What was Rome to the world of Paul's day? (b) What evidence have we in the Book of Acts that Jews resided there?

19. (a) What was the racial character of the church at Rome? [See Rom. 16.] (b) From what place was this letter written, and by whom was it sent to Rome?

20. (a) This epistle furnishes positive proof of what principle of the gospel? [Rom. 1:16.] (b) Mention five chief doctrines taught in this letter.

21. (a) Who were Paul's companions on his way to Jerusalem? (b) Why was Paul arrested at Jerusalem?

22. (a) How did Paul split the Sanhedrin and thus avoid a sentence? (b) What was the result of his trial in Caesarea?

23. (a) What was the effect of Paul's preaching on Agrippa? (b) On what island was Paul shipwrecked, and what was his influence there?

24. (a) How many times and when had Paul visited Philippi? (b) What picture of him is seen in the letter to the Philippians?

25. (a) What is the pith of the letter to Philemon? (b) What was the purpose of the letter to the Colossians?

## Sacred Literature Course.

- (a) Name the author of the book of Acts, and (b) state his purpose.
- (a) On what day did the

Holy Spirit descend? (b) How long was this after the resurrection? (c) State Peter's aim in his sermon, and (d) the effects of the sermon.

3. (a) What led the Christian church to separate from Judaism? (b) What was the result of the threatenings of the council?

4. (a) What was the real sin of Ananias and Sapphira? (b) What followed this purging of the church? (c) What words indicate large additions?

5. (a) What led to the choosing of the deacons? (b) Name two most prominent deacons. (c) Give the principle facts in reference to these two.

6. (a) What do we know of Paul before his conversion? (b) On what errand was he going when converted? (c) What newly stated fact did he at once preach?

7. (a) To whom was the preaching of the gospel at first confined? (b) What was the greatest obstacle to seeking Gentile converts? (c) Who was the first Gentile convert? (d) How was Peter led to seek the Gentiles?

8. (a) Locate Antioch and describe its people. (b) Who carried the Gospel to Antioch? (c) Whose teaching did that church enjoy? (d) Name two facts especially connected with this church.

9. (a) What are the Christian's duties to the State? (b) How should church and State be related?

10. (a) Into what country was the first missionary journey made? (b) What stronger doctrine did Paul preach? (c) What effect did it have upon the Jews? (d) Name a prominent convert of this first journey.

11. (a) What question came before the council of Jerusalem? (b) What was the decision?

12. (a) When did the second journey begin? (b) Into what new country did Paul go? (c) Name five cities which he next visited. (d) Where was Paul's first epistle written, and to whom?

13. (a) On the third journey, in what city did Paul first labor, and how long? (b) Give names of two Christian helpers in this city. (c) Give briefly the doctrine taught in the Epistle to the Galatians.

14. (a) What was the result of Paul's work in Ephesus? (b) How did Paul's preaching affect business in Ephesus?

15. (a) What led Paul to visit Corinth at this time? (b) What important letter was writ-



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ten at this time? (c) Give four great topics in this letter.

16. (a) What two objects had Paul in visiting Jerusalem? (b) How did he prove his loyalty to his Jewish nationality?

17. (a) What was the real motive of Paul's arrest in Jerusalem? (b) How did Paul seek to convince the people?

18. (a) State the difference between Pharisees and Sadducees? (b) What assurance does Paul receive from God? (c) How is Paul's life saved?

19. (a) Name three charges made against Paul at Caesarea. (b) Describe the character of Felix. (c) Show Paul's faithfulness in reference to Felix.

20. (a) How long was Paul in prison in Caesarea? (b) What teaching did Paul emphasize before all his judges? (c) What decision saved Paul again from Jewish power? (d) What effect upon Agrippa had Paul's words?

21. (a) What significance attached to Paul's going to Rome? (b) Upon what promise does Paul constantly rest?

22. (a) What charges against Paul had been forwarded to Rome? (b) To whom did Paul first present the gospel in Rome? (c) When the gospel was refused by them, to whom did he turn?

23. (a) How did Paul spend the first two years in Rome? (b) What epistles were written during this time? (c) What three great principles were clearly set forth in these?

24. (a) What reason have we for thinking that Paul was released from prison? (b) Which were the last epistles written?

25. (a) In looking over Paul's life what words of God seem fitly to prefigure that life? (b) What words of Paul, written near the close of his life, seem fitly to describe that life?

## Deaths.

## J. M. Norman.

Died, at the residence of J. M. Norman, in Red Banks, Miss., on March 12, 1902, Dr. A. P. Clayton, at the age of 70 years. Early in life he chose as his life work that of a physician, of which he became quite prominent in his profession. He served with distinction as army surgeon during the Civil War, after which he returned home to take up his practice, which he continued until a few years since, when his health failed. Giving up his work, he lived a quiet life until the summons came.

A FRIEND.

## Wesley I. Phillips.

Wesley I. Phillips was born June 19, 1836; died Feb. 18, 1902. Bro. Phillips was a brave, cheerful, dutiful, Confederate soldier during the Civil War.

Early after the war he was converted, joined a Baptist church, was soon made a deacon, in which office he wrought faithfully until death.

He had been living at Lena, keeping boarding house for the students of Harmony Baptist Institute for three years, and had won our entire confidence and love. He leaves a devoted wife and several children, all professed Christians, to mourn his loss.

T. J. M.

## Lida F. Hewett.

In Cuero, Texas, April 3, 1902, Miss Lida F. Hewett, daughter of the late Josephus Hewett, of Natchez, Miss.

Deceased had been living with her sister, Mrs. D. J. Shown, for several years; died suddenly, while sitting in her chair, of heart disease. She was an earnest, active Christian; known for her good works, not in Texas only, but in South Carolina and Alabama; more especially in Mississippi, her native State.

She was born in Natchez and united with the Wall Street Baptist church in her girlhood, remaining in its membership till death. One brother and two sisters are now all that are left of a once large family. Their sorrow, but cannot mourn; for the loved one is only "asleep in Jesus."

L. A. D.

## Resolutions.

Whereas the Great Ruler of the universe, in His Providence, has seen fit to call the spirit of our beloved Sister Nancy Plinn from the walks of life to an eternal rest beyond, and,

Whereas, by her death our church has sustained a great loss, she being one of our oldest and best members,

Resolved, That we yield to this dispensation of Providence in grief, but with Christian resignation, knowing that our loss is her eternal gain.

Resolved further, That this be spread on our church record and a copy be sent to THE BAPTIST for publication.

H. F. BUCHAN,  
M. BLOCKER,  
G. W. PACE, Committee.

## Resolutions.

At a regular meeting of the Starkville Baptist church held Apr. 27, 1902, the following resolutions were passed:

Whereas, God in his providence has seen fit to call our Brother M. V. Noffsinger from labor to reward, we desire to give this expression of thanks to our Master for the worthy example of this, his servant. For years he has passed in and out among us, cheering us by a pa-

tient godly walk and conversation, and strengthening us by his expositions of the truth, for which he valiantly contended.

We will miss his occasional visits to our church, we will especially miss him in our annual convocations of the Association, but his influence will survive.

To his church and family we tender our hearty sympathy.

We request that a copy of these resolutions be sent to his family, and to THE BAPTIST for publication.

Dr. J. C. ROBERTS, Com.

## From Coffeeville Baptist Church.

Whereas, it has pleased our blessed Heavenly Father to call to his eternal reward, our former pastor, Bro. M. V. Noffsinger,

Be it resolved, That in the death of Bro. Noffsinger, we feel that we have lost a strong personal friend.

He served our church as pastor for several years, and we feel that the sweet Christian spirit that pervades our church today, as well as the fraternal relationship we sustain to the other denominations of our town, has been largely developed by Bro. Noffsinger, who was always so gentle and tender, yet so firm in doing what he thought was right.

Be it further resolved, That we bow our hearts in humble recognition of the will of our Divine Master. We shall strive to emulate the example of this Christlike man.

Be it further resolved, That a copy of these resolutions be spread on our minutes, a copy sent the bereaved family of our deceased brother, and a copy sent THE BAPTIST for publication.

Approved in conference May 4, 1902.  
JNO. W. BROWN, Church Clerk.

## Resolutions.

Of Brooksville Baptist church regarding the death of their pastor, Rev. M. V. Noffsinger.

Whereas, it has pleased our all wise Father to call from his labor to his reward, our much loved brother and pastor, Rev. M. V. Noffsinger, therefore be it resolved,

1st, That we bow in resignation, but with deep sorrow, to the will of Him who doeth all things well.

2nd, That we recognize in the character of our deceased brother the truest elements of Christian manhood and the highest type of a Christian minister.

3rd, That in his departure our church has lost a true and faithful pastor, the State a loyal and true citizen, and all humanity a sincere sympathizer and friend.

4th, That we tender to his widow, daughter, and his sons, our sincerest sympathy and our assurance of friendship.

5th, That the resolutions be spread on our records and a copy be forwarded to his family.

By order of the Church in conference April 27, 1902.

JY. W. HAMILTON,  
MRS. W. W. HAMILTON,  
W. F. REDWOOD,  
D. M. LOYE, Committee,  
J. N. MORRIS, Clerk,  
D. M. LOYE, Moderator.

## Married.

In Columbus, on Monday evening, 8 o'clock, Apr. 28, 1902, by Rev. A. J. Miller, Rev. W. H. H. Fancher, of French Camp, and Mrs. M. R. Tupan, of Columbus.

## PATTON &amp; WHITE

Are the Largest Dealers in  
Pianos and Organs in the State.

THEY SELL THE FOLLOWING CELEBRATED

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KNABE,  
KIMBALL,  
HOBART M. CABLE,  
SCHUBERT,  
CABLE,  
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KINGSBURY, and others.

KIMBALL, Reed and Pipe,  
CHICAGO COTTAGE,  
BURDETT,  
VOCALION Church Organs,  
than which there are none better.

Write them for Catalogues with Prices and Terms.

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## The Mississippi School Agency

Wants a hundred new members at once. We have nearly seventy-five vacancies reported ranging from \$18 to \$100 per month. We want a few first-class lady teachers to take places in a city school at \$60 and \$65 per month. Terms easy. Write at once, to Jackson, Miss.

## Southern Students

Conference Y. M. C. A.,  
June 14-23, 1902

## Annual Conference

of Y. W. C. A.,  
June 13-23, 1902

## Asheville, North Carolina.

For the above occasions the Queen & Crescent Route will sell round trip tickets from points east of the Mississippi River on June 13th and 14th, and from points west of the Mississippi River on June 12th to 13th, with final limit June 25th, 1902. This offers to the public an excellent opportunity to visit Asheville at a low cost.

**OLYMPIER**  
CHURCH  
WILLS.  
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

## Notice, Trappers.

Send 75 cents for book, by mail, of complete instructions in the "Art of Trapping," preparing and shipping furs, skins, etc. Ship your furs, dry hides and wool to John White & Co., Louisville, Ky.



**TWO TRACKS TO TEXAS**

## A NEW FAST TRAIN

Between St. Louis and Kansas City and  
**OKLAHOMA CITY,  
WICHITA,  
DENISON,  
SHERMAN,  
DALLAS,  
FORT WORTH**

And principal points in Texas and the Southwest. This train is now throughout and is made up of the finest equipment, provided with electric lights and all other modern traveling conveniences. It runs via our new completed.

## Red River Division.

Every appliance known to modern car building and railroading has been employed in the make-up of this service, including

**Café Observation Cars,**  
under the management of Fred. Harvey. Full information as to rates and all details of a trip via this new route will be cheerfully furnished, upon application, by any representative of the



## Dyspepsia Cure.

Walker's Famous Dyspepsia Cure, instantly relieves Dyspepsia, Nervous Indigestion and Constipation in one minute. Cures permanently in short time. Never fails. Sold by mail. Price, \$1.00. Rev. E. E. WALKER, Box 92, Atlanta, Ga.



## WOMAN'S WORK.

## Woman's Central Committee:

Mrs. E. G. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

## "Lengthen Thy Cords and Strengthen Thy Stakes."

This appropriate reference, so beautifully expressed, stands prominently on the program of our Week of Prayer and Self-Denial for Home Missions.

Perhaps there is not a vice-president in our Union who has more keenly felt that we need to "Lengthen thy cords and strengthen thy stakes," than your humble servant. Must I tell you that I haven't attended a Woman's Missionary meeting since last November? All my work has been done through the medium of the pen. I feel that I have suffered a greater loss than the societies have. How often have I longed to meet with our society at my home church at Fannin.

The work moves on, a faithful few are found in each society. We can't always understand the dispensations of providence. Just when I was called so far away from home and loved ones I don't exactly understand. I'm sure it's not a greed for gain of the "filthy lucre." I detest idleness, perhaps it's employment to keep me from forbidden paths. Many of you remember the timely speech made by Rev. J. R. Johnston at the B. Y. P. U. Convention at Clinton some time ago on this part of the world (Gulf and Ship Island R. R.), in which he said "This country draws from everywhere." He presented the facts in its true light. The people are here, the preachers are conspicuously absent.

I was talking with a gentleman a few days ago about the Baptist church in his town. I asked him what Sunday they had services at the church. He smiled and said "The fifth Sunday." From what I have seen and heard I suppose a Woman's Missionary Society is something unheard of. I'm glad I can still read about them. I very much enjoyed our "Week of Prayer" literature.

Some writer has said "In order to grow in grace we must be much alone. It is not in society, even Christian society, that the soul grows most vigorous. In one single quiet hour of prayer it will often make more progress

than in days of company with others." Do you all read the B. Y. P. U. Daily Readings? I find them very helpful.

I could write at length on this country; there is much here to interest one. It is so different from where I was reared, but lack of space forbids. My work is a labor of love; have a new Kimball piano in my room, a nice music class that gives me light employment; kind Christian friends (Presbyterians) that treat me nicely. Sisters, I do hope you all will grasp the golden opportunities that lie at your doors to "Lengthen the cords and strengthen the stakes," in our work.

CLARA BOYD.

Low, Miss., April 17, 1902.

P. S.—I'm going to Gulfport soon and will tell you about this much-talked-of place.

## A Testimony.

Dear Bro. Bailey and Brothers and Sisters in the Most Holy Faith:

I feel Jesus would have me give my testimony through the columns of THE BAPTIST. I received all my early Christian training in the Baptist church, my father was a Baptist in faith, and my grandfather, on my father's side, was a Baptist minister. But after my marriage, thirteen years ago, I joined the Methodist church because my husband was inclined that way and some of my family, but I never was satisfied in the Methodist church.

All during last year I prayed Jesus to direct as to what was His will concerning me. Last fall He made it so plain to me that immersion was the only true baptism I could resist no longer. I studied my Bible prayerfully on all points and read nearly all the articles on the vital points of difference and was fully convinced that the Baptist church was the church for me before I asked the pastor, Bro. Williams, to talk to me. I say this because it has been said "I joined through his influence." I asked him several times before he came, not knowing my desire, because he felt a delicacy, my being at that time a member of the Methodist church.

On Sunday, March 16th, 1902, I applied for membership to the Baptist church of Hazlehurst and was accepted as a candidate for baptism. On Sunday night, March 23rd, I was baptized by Bro. Williams. Although the night was dark and rainy, I thought it the brightest, most

## MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria. For indigestion, sick and nervous headache. For sleeplessness, nervousness, heart failure and nervous prostration. For fever, chills, debility and kidney diseases take Lemon Elixir. Ladies, for natural and thorough organic regulation, take Lemon Elixir. 50 cents and \$1.00 a bottle at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

## GRATITUDE.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.

Parkersburg, West Virginia

MRS. ETTA W. JONES.

beautiful night I ever saw. I was so happy, because I felt I was fulfilling Jesus' command. Few were present, but Jesus was there, I felt it. I am a Baptist, not through any influence, but because I believe the doctrine and faith. I want all God's saints to pray that I may be blessed in the church and a blessing to others.

Bro. Williams, our pastor, is a holy, consecrated man of God and greatly beloved by all his people. We all have much hope in behalf of the church here. May God bless his work among us, and bless him both physically and spiritually, is my earnest prayer.

MRS. C. B. BURTON.

Hazlehurst, Miss., April 14, 1902.

## Central Bureau of Education, PARIS, KY.

Miss Kate Edgar, Prop. and Manager. Efficient and prompt service given in securing the best teachers for places suitable in schools, families, colleges and universities. Send for circulars.

## DR. TICHENOR'S ANTISEPTIC FOR WOUNDS BURNS BRUISES SCALDS COLIC CRAMPS HEADACHE &amp; NEURALGIA

NEW ORLEANS, LA., March, '99. There is no medicine on the market that comes nearer doing what is claimed for it than Dr. Tichenor's Antiseptic. It is the most wonderful remedy for Wounds, Burns, Bruises, etc., that we ever tried.—Catholic Monthly.

COLLEGE PARK, GA., May 16, '01. I have found Dr. Tichenor's Antiseptic the best remedy for Cuts and Bruises I ever tried. It is pleasant and cooling, and heals without any inflammation or suppuration.—(Rev.) W. L. Stanton. Sherrisse Med. Co., New Orleans, La.

## BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, La.

## THE A. GRESSETT MUSIC HOUSE.

The Oldest and Largest Dealers in the State of Mississippi

They carry in stock the

KRANICH & BACH, Conover, Cable, Schubert, Wellington and Kingsbury Pianos.

Chicago Cottage, Estey and Burdette Organs.

Also, Agents for the Kimball Pipe Organs and Wellington Typewriters.

The KRANICH & BACH PIANO has received the First Premium at more World's Fairs than any other piano made.

Sold on easy terms, or cheap for cash; 10 per cent discount to all ministers.

2322 FRONT STREET, MERIDIAN, MISS.

## TEMPERANCE.

BY W. H. PATTON.

## What Constitutes a Drunkard.

Last Sunday was the writer's regular appointment where he preached to a large and attentive congregation; but before taking my text I said to my audience, that we would suppose them to be jurors—which indeed they were—there for the purpose of deciding a suit pending between God and the devil. Now, be very attentive while I state a little case to you, then I wish you to find a verdict, after which we could understand more about their competency as jurors. Now I state to you briefly:

John M. went three miles away to his neighbor's house whose name was Bill. Now John knew that Bill kept \$50 in a certain drawer. John sits watching all day for Bill to leave the room so he (John) could get the money, but the day is now spent and John had no chance at the money and therefore did not get the money. Now remember John did not get even 10 cents of the \$50. Neither did he even see the money, he only would have taken any amount of it, even 10 cents, if he had only a chance.

Now what we wish to know is, was John a thief? They all at once cried out that he was a thief. Now brethren, suppose John just meant to take it, and that by 10-cent grabs. Oh, they again cried out, he was a thief at heart in the sight of God, if he never did see the money. Now, I said, I agree with that jury, that John was a thief.

Now I have one other matter of the same nature to state to you, who have proved all right in the case of the thief.

Now, what about a man who would drink whisky as a beverage? All Bible readers know that Jesus forbids it, and even pronounces woes against those who drink. If a man would take a drink of whisky, is he not a drunkard in the sight of God? If not, then why not? But they refused, most of them, to vote in the latter case. But of course you will understand why they refused to vote when I tell you they were all dram drinkers. I just call them drunkards for short, since I have weighed the matter in the light of eternity.

It is easy to find people who are opposed to drunkenness until you undertake to pump the whisky all away from them, and

they will tell you quick there is no harm in a dram. Many of our pastors and preachers have feared to attack that monster of intemperance; they find too many of their members who will contend for whisky. If some one asks some of our pastors how much whisky a Christian can drink without being drunk he often just says it is best not to drink any and that if you drink don't get drunk.

While it is their duty, in my humble opinion, to simply state that they can drink certain amount of it and not be drunk, or either state that they are drunkards upon the same principle that John was a thief. Some of our pastors and preachers, I think, should be more clear upon this point, that we could know what they call drunkenness.

Now this church has appointed a committee to consult the Scriptures, allowing two months, within which time to report to the church how much whisky our brethren can drink and not be a drunkard? This church has been of long standing, all the while being troubled with whisky in the church, but at last they have decided to let the world know that they are opposed to whisky. They don't believe they can get whisky out of the world, or even the country, but they do believe they can get some of it out of the church. Public opinion is that Caney Church will go dry.

J. J. JUSTICE.

## Decision As to Saloon-Keepers.

San Antonio, Texas, March 20. Under a decision of the Supreme Court of Texas, just handed down, saloon-keepers may not sell liquor to students of educational institutions without laying themselves open to suit for damages. The word "knowingly" was inserted in the law governing the sale of liquor to minors by the last legislature, but the court holds that this does not apply to students who are not all minors.

"And have no fellowship with the unfaithful works of darkness."—Eph. 5:11. Who wrote the above command? Apostle Paul. Whom did he address it to? Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus. Whom did he write it to? Ephesus was the capital of a Roman prince, rich, idolatrous, luxurious, with the immoralities of Rome. He wanted them to understand that there

were two moral kingdoms in the world: on the one side is gathered the evil, and on the other the good, like the sheep and the goats in the parable. He sets forth the duties and privileges of believers. Shun sin. "Have no fellowship with the unlawful works of darkness, but rather even reprove them."

Does this letter apply to Christians of this day and time, and especially those that are State Senators? Could they be counted among the faithful in Christ Jesus? I mean those that voted to retain saloons in Mississippi. They were not letting their light shine, to say the least of it.

They were not rebuking evil by absolute lack of fellowship with

any of its works. The attitude of a Christian toward the liquor traffic should be against it in all its phases. He should pray that "God's will be done," and vote as he prays. They were not walking circumspectly or careful of their own conduct. The saloon owner they voted with to kill the State prohibition bill would admit of the indictment of the traffic being guilty of shameful things in secret. While he was proud to have them vote with him to perpetuate the traffic he did not have the same respect for their Christianity that he would have had if they had cast their vote for God and home and humanity instead of his interest.

## ARE YOU DEAF? ANY HEAD NOISES?

ALL CASES OF

## DEAFNESS OR HARD HEARING ARE NOW CURABLE

by our new invention. Only those born deaf are incurable.

## Head Noises Cease Immediately.

F. A. WERMAN, of BALTIMORE, SAYS:

BALTIMORE, Md., March 30, 1901. Gentlemen:—Being entirely cured of deafness, thanks to your treatment, I will now give you a full history of my case, to be used at your discretion. About five years ago my right ear began to ring, and this kept on getting worse, until I lost my hearing in this ear entirely. I underwent a treatment for catarrh, for three months, without any success, consulted a number of physicians, among others, the most eminent ear specialist of this city, who told me that only an operation could help me, and even that only temporarily, that the head noises would then cease, but the hearing in the affected ear would be lost forever. I then saw your advertisement accidentally in a New York paper, and ordered your treatment. After I had used it only a few days according to your directions, the noises ceased, and today, after five weeks, my hearing in the diseased ear has been entirely restored. I thank you heartily and beg to remain Very truly yours, F. A. WERMAN, 730 S. Broadway, Baltimore, Md.

Our Treatment Does Not Interfere With Your Usual Occupation. Examination and Advice free. You Can Cure Yourself at Home AT A NOMINAL COST. INTERNATIONAL AURAL CLINIC, 596 La Salle Ave., Chicago, Ill.

## GENERAL CONFERENCE M. E. CHURCH, DALLAS, TEXAS.

MAY 7-JUNE 7, 1902.

For the above the Queen & Crescent Route will sell round trip tickets at rate of one first-class fare for the round trip plus two dollars on May 3, 4 and 5, with limit June 9, with further privilege of extension to June 30 upon payment of fee of fifty cents.

Queen & Crescent Route is the short line from all points in the southeast to Dallas. Quickest possible time.

For detailed information, apply to R. W. BONDS, T. P. A., Meridian, Miss.

## SUMMER SCHOOL, KNOXVILLE, TENN. June 19-30, 1902.

For the above the Queen & Crescent Route will sell from all points on its lines to Knoxville, Tenn., and return, tickets at one fare for the round trip on June 16, 17, 18, 28, 29 and 30, and July 11, 12 and 13, with final limit August 15.

For further information, tickets, sleeper reservations, etc., call on any agent of the Southern Railway, or write to C. E. JACKSON, Traveling Passenger Agent, No. 2019 First Ave., Birmingham, Ala.

## Rheumatism.

Is quickly relieved and promptly cured by Dr. Drummmond's Lightning Remedies. The internal remedy is pleasant to take, acts immediately, does not disturb digestion, and is for rheumatism only in all its torturing forms. The external preparation restores stiff joints, drawn cords and hardened muscles. If your druggist has not these remedies in stock, do not take anything else. Send \$5 to the Drummmond Medicine Co., New York, and the full treatment of two large bottles will be sent to your express address. Agents wanted.

## Improved Service to the East via Southern Railway.

Beginning December 18th, the Southern Railway will shorten its schedule between Greenville, Miss., and all points East. Train No. 38 will be made a first-class passenger train and will leave Greenville at 4:40 p. m. instead of 3:20 p. m. This train makes close connection at Birmingham with through sleeper for Washington, Baltimore, Philadelphia and New York.

For further information, tickets, sleeper reservations, etc., call on any agent of the Southern Railway, or write to C. E. JACKSON, Traveling Passenger Agent, No. 2019 First Ave., Birmingham, Ala.



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To Visit Our Store and see Our IMMENSE STOCK of SEASONABLE GOODS here at Prices that have gained us Fame as

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Such a gathering of Staple and Fancy Dry Goods, Fine Dress Goods, Trimmings, Clothing, Shoes and Hats, Ladies' Ready Made Goods, Carpets, Matting and Wall Paper has never been seen in the city before.

In buying Shoes don't forget that we are Agents for ZIEGLER'S, SOROSIS, EASEFELT, Fine Shoes for Ladies. Arnold, Edwin Clapp Shoes for Men. These Famous Shoes are the Best at the Price.

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Where They Can Supply Their Wants at Prices Guaranteed to Be As Low As the Same Class Goods Can Be Bought in New Orleans or St. Louis, and By Buying Here You Save Freights and Get Your Goods Much Quicker.

We now have the Largest Stock of Goods in Central Mississippi. We occupy Five Stores. When in Jackson visit us.

### JOHNSON-TAYLOR COMPANY,

201, 203, 205, 207 and 215 STATE STREET, JACKSON, MISSISSIPPI.

#### Personal.

—The Edwards church has called Rev. S. J. Ellzey, of Anding, to its pastorate, for one-half time.

—Dr. Lorimer, will, it is thought, return to Tremont, Temple, Boston this fall. He just left there last winter.

—The Argus gave a picture of "The Five Jones Boys" and Col. J. William, the father, is the best looking one of the five.

—The Methodist Quadrennial Conference is now in session in Dallas. The dailies still say that four new bishops are to be elected.

—Rev. N. J. Pittman, pastor at Fort Smith, Ark., has become sole proprietor of *The Baptist Advance*, published at Little Rock, and assumes editorial charge.

—The Mississippi School Agency's displayed advertisement in another column, and found in this publication every week, will not fail to interest teachers. Turn to it and read it.

—All honor to the officials of Westerville, Ohio, for refusing to accept the sum of \$86.85 from the State treasurer, as their share of the proceeds of liquor prosecutions. It was blood money and they could not afford to take it.

—The Mississippi State Teachers' Association passed resolutions to the effect that they would not use any history in their schools that did not give Schley the credit for the great victory over the crack Spanish fleet in the waters off Santiago.

—Miss Bird Stapp, the sweet Gospel singer, known to many in Mississippi, is now in a meeting with Rev. Austin Crouch, at Corinth. Beginning first Sunday in June, she will sing and work in a meeting with Bro. Burr, at Greenwood. She will not disappoint.

—So large a number of brethren and sisters have called on us during the last few days, that the bare mention of their names would make too long a list to print here; but we appreciate calls from the brethren when they are in the city, and the encouragement they bring us is invaluable.

—The congregation at the First Church last Sunday morning was large. Pastor Yarborough baptized twenty-two. Four still await the ordinance. At the evening service one was received. This gives a total accession since the meeting began, of thirty-three members.

—The Reformed Jews of the United States are in annual session in New Orleans. The chief question before them is as to whether they shall take their "Sabbath" on Saturday, the seventh day of the week, or on Sunday, the first day. Let them take the "first," the resurrection day and the Man of day as well, Christ Jesus our Lord.

—Dr. R. S. MacArthur completed, on May 1st, his 32nd year as pastor of the Calvary Baptist church, New York. During this time 4,600 persons have been received into the church and \$2,300,000 contributed to all the objects fostered by the benevolence of the church. A great record that; and yet not half as great, comparatively, as hundreds of little churches have done in Mississippi.

—Prof. L. R. Hamberlin, an alumnus of Mississippi College of more than twenty years ago, died on the 24th ult., at Richmond. He was a graduate also of Richmond College. He was once professor of elocution in Brownsville College, and at the time of his death was professor of elocution in Vanderbilt University. We have not seen Prof. Hamberlin since our college days at Clinton,

but have kept an interested eye on his career as he has steadily climbed the ladder of fame and usefulness. He was a remarkably apt student, and we remember him as the brightest and the first in the Greek class.

—Mr. Rockefeller has just given another million dollars to the cause of education—this time to the cause of general education in the South. With the Watchman of Boston, we agree, that "there is prodigious need of it," but it makes one smile when it catches the insinuation in the next breath, that "The educational revival that has swept over the North during the last ten years has hardly stirred the placid atmosphere of the South." This shows that even a man from Boston may not know what is going on a few hundred miles away from home. Come down and do some post-graduate work with us and you'll see what you see.

—Pastor W. E. Ellis has for the past ten days been preaching a series of sermons at night to his church. Large congregations greeted him at every service, and much good has been accomplished. Five have been added to the church during the week, two for baptism and three by letter. In addition to this, within the past few weeks his church has given \$35 to Foreign Missions, spent \$140 in needed repairs on church and parsonage, and on the last night closed with an endowment collection for Mississippi College, which ran up to \$507. His work prospers and they are hopeful of better things.

The Democrat comments as follows on above meeting:

"The protracted meeting that has been in progress the past several days at the Baptist church was brought to a close

Wednesday evening. Rev. W. E. Ellis, pastor, conducted the meeting without assistance, holding only evening services. The series of services were all strong, practical, Biblical arguments, delivered with force that will long in the future have a telling effect. The appreciation of them can be gained, in a measure, by the large congregation that was present at each service.

Harris' Bus, College, Jackson, Mississippi, secures a greater per cent. of its students good positions, than any other business college. Why don't you take a course with them, and let them start you at \$50.00 or \$60.00 per month? They have had, during the past few months, thirty-two applications for bookkeepers and stenographers, that they could not supply; salary from \$40.00 to \$75.00 per month. Recently, twenty-one of their students secured good positions in ten days.

**The parson in the pulpit**  
Expounding of his views,  
Hears never any creaking soles  
Since folks wear Red Seal Shoes.

Bred to the Standard, also for Health, Vigor and Egg Production. Four yards, plenty of exercise, proper food and chicks have unlimited range.

#### BARRED ROCKS

Courteous treatment, prompt attention to orders and good value for your money is MY MOTTO.

EGGS \$1.50 Per Setting.

W. R. TATE, - Goodman, Miss.